

THE LIBERATOR
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ISAAC KNAPP.
WM. LLOYD GARRISON, EDITOR.

TERMS.
TWO DOLLARS per annum, payable in
advances—\$1.50 at the end of six months—or \$3.00
at the expiration of the year.
All letters and communications must be post
paid. The rate is imperative, in order to shield us
from the frequent impositions of our enemies. Those
persons who wish their letters to be taken from the
Post Office by us, will be careful to pay their postage.
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one of equal length and breadth, will be inserted
for ten cents for one dollar.

REFUGE OF OPPRESSION.
THE LIBERATOR.

We have indeed fallen upon evil times. If we
are not yet exposed. If we hold our peace, we shall
be condemned. Whether we turn to the right or
the left, go forward or backward, we are sure to fall
into the hands of God, and every dog of the kennel is
let loose upon the peaceful travellers. But, we will
not complain. So it ever has been, and so it ever
will be, till the blind spirit of the gospel shall tri-
umph throughout the world.

We published a few weeks since, from the New
England Spectator, an article, headed, "Appeal of
Great Abolitionists," as well as a right to do. We
were then requested by the Rev. A. A. Phelps to
publish an answer to it, which we declined to do,
on the simple ground that we had determined to
oppose slavery in our own way, and on our own re-
sponsible, and not open to column to the antislavery
forces of different parties in the controversy.

As for publishing all the matter that might be
engaged us on this subject, as we should be ex-
pected to do if we took part in the controversy, it is out
of the question; our paper must change its policy,
and entirely fail to meet the just expecta-
tions of its best and most steadfast patrons.

But in regard to the spirit of Mr. Phelps, and his
"Friend Garrison," we need say little more than will be
said by the quotation of their own language, Mr.
Garrison's at least, in regard to our course:

"Here is editorial baseness! We would as soon pick
men to be guilty of such conduct."

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men to be guilty of such conduct."

DEAR BROTHER.—I have spent four days of
the present week travelling and lecturing on
the subject of Slavery, in the eastern part of
this County. Monday evening, I addressed a
good congregation in Essex, in the Christian
meeting-house. The good people of Essex
have not had their attention called to the sin
and dangers of slavery, until within a few
months past. Now they are arousing from
their slumbers, like a strong man ready for
the conflict. An application was made for the
Calvinistic house; but the spirit of slavery had
got the key. The Committee all gave consent,
but the Minister feared an "excitement" among
his people; and although "as much opposed to
slavery as you are," yet there was a great
"BUT"—he feared that some of Brother H. C.
Wright's heresy on "human governments"
might be introduced, and therefore he could
not give his consent. On Tuesday evening, I
lectured in the West Parish in Gloucester. I
made an attempt to procure a hearing in the
"Harbor," which is the principal village. I
found a few Abolitionists, but the pro-slavery
feeling, bitter and rank as gall, predominates;
no place could be conveniently procured. The
"delicate subject" has not been agitated, and
of course prejudice and its kindred darkness
reign triumphant. Something must be done for
Gloucester, it is a populous place, and a
good soil for the principles of civil and religious
liberty; it only wants ploughing up. I
returned to Essex on Wednesday, and gave
them a long lecture in the evening, to a full
and attentive audience. At the conclusion of
my address, I presented them another Anti-Slavery
Society was ushered into being. There is no
trouble in converting the unsophisticated
yeomanry of the County to Abolitionism.

THE LIBERATOR.

VOL. VII. OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN ARE ALL IN
BOSTON, MASSACHUSETTS.]

SLAVERY.

From the Christian.

Progress of the Cause.

LYNX, Aug. 12, 1837.

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P. R. RUSSELL.

Natality.

Neutral is a word which we commonly apply to all persons who profess to have nothing to do in cases of controversy. To be neutral is to have nothing to do or say in reference to any question in contest. Many call themselves neutrals, who act the part of mediators. Others affect to be neutrals, with a sense of wisdom or vanity which equally defies, accuses, and condemns both parties: while some are neutral for playing the part of hypocrites toward both. These last equally scorn to show open violence or love toward either party. In politics, any man who is a neutral, is either too stupid to conceive of human governments at all, or if he has any conception of such matters, must be absolutely too vicious to act for his own or another's welfare. To be neutral in matters of religion, is either to have no just conception whatever of the difference between the service of God and the Devil, or having the conception, is to be too wicked to accede to God, and too proud to acknowledge the Devil. A neutral, in the present impending state of the question between human liberty and slavery, is one who is perfectly nondescript, being neither colonizationist, pro-slavery, anti-slavery, slave, nor slaveholder. This is coming as nigh to being nothing, as any thing in the shape of a man can well be. To profess neutrality on the question of freedom and slavery, is to condemn and scandalize one's self for being incapable of knowing and choosing between either. By profession, a neutral vilifies himself for a fool; while in fact, if he should choose the prevailing party on one side of the question or the other, he exposes himself for a knave!

Our Nation.

'Liberty will not descend to a people, a people must raise themselves to liberty: it is a blessing that must be earned before it can be enjoyed.' That nation cannot be free, where reform is a common hack that is dismissed with a kick, the moment it has brought the rider to his place. That nation cannot be free, where parties are but different roads leading to one common destination, plunder!* That nation cannot be free, where the rulers will not feel for the people, until they are obliged to feel with the people, and then it is too late. That nation is kept in countenance by the rogue that is in ruffles; and where from high to low, from the lord to the lackey, there is nothing radical but corruption, and nothing contemptible but honest labor: where both patriot and placeman, perceiving that money can do every thing, are prepared to do every thing for money. That nation cannot be free where the leprosy of selfishness and oppression sticks close to it as the curse of Elisha to his servant Gehazi; where those who want a rogue have no occasion to make, but to choose. Such a nation is cursed, first, with a government of expedients; secondly, of difficulties; and lastly, of danger. Such a nation will not begin to feel any just apprehensions, until she is forced to feel the punishment she would not timely apprehend.'

If it is not permitted unto women to speak publicly upon the subject of religion, it verily is *not part of their right or privilege to be heard upon the subject of slavery*. If it is a shame for a woman to speak in the church upon one topic, it is no less shameful for her to raise her voice upon *any other* topic. And in all instances of the kind, females go counter to the established opinion of the world, and the express commands of Holy Writ. Hence they ought to be looked upon as "busy bodies, speaking things which they ought not."

The "simplicity of Christ" peremptorily forbids these practices, to which we have alluded, as it does all interference in the concerns of state, on the part of the female portion of the community. It is unbecoming the dignity of the feminine class of society to importune the National Court, year after year, upon the difficult subject of slavery. Still more irreverent and unbecoming is it to threaten a general application, until Congress shall grant the sole prayer of the misguided petitioners, who are made up of all classes, characters and colors.

From such improprieties, may reason and good sense deliver you all. May a suitable regard to your own characters and sex deter you from entering upon the inappropriate and unlawful duties of public life, or from seeking unenviable notoriety after the way and manner of some.

We have received a hint in relation to the conduct of certain abolitionists in this city. It is, we are concerned, the solemn duty of every citizen, who values the peace of society, and the protection of the rights of private property, to discourage every attempt, come from what quarter it may, whether from the law or justice, or the sanctuary of religion, to elevate the slaves in fact and in law, or the manumitted negro, to the enjoyment of the privileges, social or political, which are the inalienable inheritance of free white citizens alone.—We are not the advocates of slaves, but we are actuated by a regard for public and private safety, when we say, that the philanthropy which would wipe away the natural distinctions between the white man and the negro is a species of fanaticism which should be disconcerted.—Pittsburg Manufacturer.



C. J. Wright

disheartened, if there should be many. Our growth, we have feared, for some time past, has been too rapid to be sound. We were becoming too popular to remain pure. A sifting time was much needed; and the victory denied to the thirty thousand of all sorts, may yet be reserved for the favored three hundred that shall shout "the sword of the Lord and of Gideon."

II. LITERARY AMBITION.—But it is time to notice some other elements that have obviously entered into the causes of the developments that are now in progress in New England. The following article will furnish a clue to one of them.

[Here follows a paragraph respecting a Doctor of Divinity, who sneeringly said of the Editor of the Liberator—"He is nothing but a printer!"]

We do not speak unadvisedly when we say, that for several years past, it has been a current remark among the shrewd yeomanry and mechanics of New England, who have enjoyed the best opportunity for judging that the leading clergymen of New England would have had far less difficulty in coming into the ranks of active abolitionism, if the enterprise could have been first proposed by some titled graduate of an University, instead of a young and obscure mechanic. The anecdote related above, is one of a large number of similar ones, that with greater or less distinctiveness,—have either come under our own observation, or been related to us, in our tours through the country. We could tell who it was, that was about to be selected, as a suitable person to conduct a temperance periodical, until it was discovered that he was not a graduate of any college, whereupon a clerical gentleman, duly educated, but who confessed that he had paid no special attention to that particular subject, was invited to that.

"The pride of literary rivalry," said the Rev. Dr. Beecher, once, in a public occasion, in our hearing

"The pride of literary rivalry is the bane of the clergy of New England." Oh that my head were waters!" said he, "I could mine eyes full of tears, that I might weep day and night for the pride of literary ambition among the ministers of New England!" This was uttered at a time when Dr. Beecher himself was watched with jealousy by

some of the ministers of New England; and the eloquent exhorter evidently attributed the theological bickerings that annoyed him, to the same source that we now attribute, in part, the petulant and uncandid attacks upon prominent abolitionists, by the same description of men. Whoever will take the trouble to con over the writings of such men as Rev. Joseph Tracy, Rev. Leonard Bacon, &c. &c. for the last four or five years, will find abundant indications of a spirit something like this:

"Only place us at the head of your Anti-Slavery enterprise, and we will promise your speedy success."

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THE MOB AT ALTON.

From Mr. Birney's Philanthropist.

UPPER ALTON, August 22, 1837.

To the Editors of the Philanthropist.

We are in the midst of the conflict here, the same one through which you passed a little more than a year ago. Join with us in fervent prayer to God that the result may be as in Cincinnati, greatly to the furtherance of truth and the glorious cause of emancipation.

On Monday night, of last week, the press of the 'Alton Observer' was wholly demolished by a mob headed by the Postmaster of this city! Mr. Lovejoy, its editor, was on the same evening laid hold of by the mob, as he was returning home from celebrating a marriage. But God did not suffer them to harm a hair of his head. He was enabled, by divine grace, to maintain his firmness in the midst of the fiery trial; and upon his telling them that he was in their hands, and that they must do with him whatever God would permit them to do, but that nothing should ever make him disavow his principles, let them go.

There is a dreadful state of things here. Alton is forever disgraced, unless it take some speedy and efficient measures to rid itself of the odium of having encouraged a mob. Says the Missouri Republican, "Several hundred of the citizens were assembled, but evaded no disposition to interfere!" Now it is known, that this is the same newspaper which, a few days previous, had declared that Mr. Lovejoy was an *suze*, and had forfeited all protection from any community. And then, in a subsequent number, it called upon "our neighbors to eject that minister of mischief, the 'Observer,' on pain of losing the trade of Missouri, and the trade through the State and town, of Missouri emigrants, with their droves of negroes. Accordingly, the thing has been done at the slaveholders' bidding. And what is worse than all, "gentlemen of property and standing," members of the Church as well as others, justly the dead!

The churches, as usual, are closed against all efforts to enlighten the public mind on this subject. Mr. Lovejoy, who now supplies the pulpit for the Protestant church of Christ, *and given out*, on the next Sabbath, the 24th yesterday, he would preach in the evening from the 9th verse of the last chapter of Proverbs. No objection was made, but a consent was given on the part of two of the elders at the time, but when the day came, Mr. L. was given to understand by one of the Elders, Mr. Enoch Long, that he could not be permitted to preach on that subject! He was also told that his praying, as he was wont, every Sabbath, for the slave, publicly, was *offensive* to some of the brethren! Bowels of mercy and compassion! Are the principles of Christianity all a dream, a phantom of the head, without having any hold upon the heart? I think I know Mr. L. sufficiently to assure you he will not preach in any pulpit where he is not allowed to open his mouth for the slaves!

What the immediate result of this will be is known only to God. We shall ultimately advance the cause of the poor slaves, of course we are well assured. Several valuable converts to the cause of abolition have already been made, among whom is Mr. W. S. Gilmore, as well known for his labors in the cause of Temperance in Illinois as Mr. Delavan is in New York. You have seen the account of the formation of our Madison Co. A. S. Society. If we cannot find a place elsewhere, we will hold our meetings in the woods.

A CHRISTIAN.

From the Colored Americans.

FURTHER PARTICULARS.

Alton, August 23d, 1837.

DEAR BROTHER.—We are now suffering all the horrors of *MOB LAW*. Our town has been given up by the civil authorities, to be ruled by one of the most despicable mobs that ever disgraced this or any other country, and their reign is truly a reign of terror.

The result of their operations so far has been, riding a man about town two or three hours on a rail, tearing his feathering and throwing him into the Mississippi river, and THE TOTAL DESTRUCTION OF THE PRESS AND TYPES OF THE ALTON OBSERVER. The last outrage took place on Monday night last. The office was assaulted about ten o'clock at night by some twenty or thirty men, who first commenced by dashing in all the windows with a volley of stones. As soon as the assault was made, the numbers increased to more than a hundred. They continued to throw stones in at the windows, until they were satisfied that the office would not be defended with fire arms, and having learned that a back door had been left open, by those who left the office after the attack was made, they made a rush for the door, and entered it without encountering any opposition. The press and materials were immediately thrown into the street, and then commenced the work of destruction. Sledgehammers were abundant, and never were they used with more apparent satisfaction. The press was broken as fine as it could be, and carried by fragments into the river. Every thing was destroyed that could be broken or torn to pieces, and the streets for a quarter of a mile in every direction, were literally strewed with fragments of the ruin. They continued the work for the space of four hours, surrounded by four hundred citizens, many of whom clattered them on the work. Not a word was said, or an effort made to stop the work of destruction, but by one individual, who proposed that they should not destroy the property, but let it remain till morning, and then pack it up, in order to ship it to such place as Mr. Lovejoy would designate. For this interference, he came near having his head broken by a volley of stones. On the top of a building, on the opposite side of the street, and directly fronting the office, lay concealed a number of armed men, who from their position commanded the whole interior of the room in which the press stood. They were placed there for the purpose of firing upon those in the room, should any resistance be made. About five minutes before the attack commenced, I was sitting in one of the office windows, conversing with a friend in the office, and watching the movement of things in the streets, and whilst there, was struck by a stone on my head thrown by some one concealed near the building, which knocked me nearly half across the room. A very stiff walk had I on the time, only saved my life. As it was, my head was a good deal injured, though I believe not dangerously.

No defence was made by the friends of the press, other than repeated applications to the civil authorities for protection, no other personal injury was sustained. At the time the attack was made, there were six persons in the office besides myself, and I have not a doubt that had one stone been thrown into the street, we should all instantly have been shot down by the armed men concealed on the roof of the house on the opposite side of the street. As none of us had any suspicion of their being there, I regard it as a direct interposition of Providence that our lives were saved.

At the close of the seventh lecture, Mr. Codding, writing to his friends of the audience, proposed to those who approved of the sentiments he had advanced, should rise, as a token of their approbation, when probably more than nine-tenths of the audience arose.

Those contrary minded were then requested to rise, but none were seen to arise.

The whole audience amounted to about one thousand.

By request. Yours, Z. Y.

TO THE MAYOR OF BOSTON.

Sir—Is this the land of free toleration in religious matters? Have the citizens of the State of Massachusetts an inalienable right to worship God, according to the dictates of their own consciences?

And has the Constitution of the State guaranteed the right to its citizens, of protection from the civil authorities, peaceably to assemble, in doors and out of doors, to worship God? Why then do you claim to exercise such unbounded authority, as to set yourself above law, by acting the part of an absolute monarch?

Your act of yesterday, in sending constable Shute to interrupt the street preacher on the Common, and thereby prevent him from endeavoring to reform the citizens of this city, by the preaching of the gospel in the open air, where the seats are all free, where the poor and the rich may meet together, was an infringement upon religious liberty. You have set yourself in array agains moral reform, and shown by your act that the gospel must be preached to your liking, or not be preached at all. Dare you lay hands on the messengers of the Lord, and prevent them from doing their duty to God and their fellow-men, when their business is to persuade men to forsake the vanities of the world, and become reconciled to God?

The Mayor of the city of Boston says it shall not be so. Would to God, he might hear a voice saying unto him, as Saul of Tarsus did, "why persecutest thou me?" There was no riot, no disorder—the people assembled peaceably to hear the gospel preached, and were disappointed by the indifference of the Mayor. Will the citizens justify his conduct? The scribes and pharisees may, when they see that their idolatrous craft is in danger. If there is to be free toleration in religious matters, others must be stimulated to go into the streets and lanes of the city, and the multitude go with them and get food cheaper than they now do. Do the pharisees intend to rule with absolute sway, and put down all who do not come in the way to preach what they term gospel? Remember, sir, that the time is near at hand when the Lord will deliver his flock from the grasp of clerical wolves. The dividing line will soon be drawn, when it will be known who are the real servants of the Lord. The scribes and pharisees were pronounced hypocrites by Christ: and those men who have made a king of the Mayor of Boston are of this class. But the time is not far distant when the

avenger of blood will find out their retreat, and stern, inflexible justice will bring you and them to an account for their unhallowed conduct in preventing the preaching of the gospel among the poor.

Rulers are elected in free governments to execute the laws that were in existence at the time of their election, and they ought to be respected so long as they faithfully discharge the duties of their office. But when they assume the power to make laws themselves, and enforce them unconstitutionally, it is and must be optional in the citizen, whether to obey or not. But it is a question whether the magistrate can constitutionally enforce obedience, and make his word law and gospel, and thereby counteract the wholesome laws of the State, which guarantee to all the citizens of this Commonwealth the privilege of worshipping in a manner to suit themselves, without distinction or discrimination. The street preacher, so called, has been plain and pointed in his doctrine, and borne a humble testimony against the corruptions of the times, and the usurpations of a pharisee, or popular religion. He has labored to show his hearers the way of salvation, and the importance of a reformation of character. He has enforced the necessity of becoming reconciled to God, by repentance, evangelical reverence towards God, and faith in the crucified Son of God, as the only possible way whereby they can be saved. He has held several meetings at the Hay-scales, on the wharves, and on the Common for three Sabbath in succession; and there has been no riot, no disorder, except by a few dissipated persons. The people who were disposed to hear, assembled in a peaceful manner. When the preaching was over, the hearers retired in an orderly manner. It is presumed the only offence that has been given is on account of the thousands who have attended his lectures. The pharisees of old were offended when the multitude came to hear Jesus Christ and his apostles, and stirred up the people against them. But in the case of the street preacher, in Boston, who appears to be following the track of the apostles, the very persons who have attended his lectures, and heard his preaching, and heard one unanimous condemnation of their country, and commendation of yours. Nor has it been a cold, timid, or lifeless approval and denunciation, but it has been such an one as the *heart* sends forth when its inner springs are reached—emphatic, unhesitating, unrevered. Yesterday I was conversing with one of the most decided and most intelligent Abolitionists in the state—a member of the executive committee of the state society, and a tried veteran in the Anti-Slavery ranks. His expression of cordial approbation of the Liberator was most explicit and unequivocal—and equally so was his dissent from and disapprobation of the "protesters." His words were, "The Liberator must be *sustained*," and they were pronounced as if he were in earnest. A day or two ago, I met another warm friend and trusty co-worker in our cause, a signer of the "Declaration," and an early advocate of the abolition principles. He was earnest in his language, and fully accorded in sentiment with the person last mentioned. Of the "clerical abolitionists," he said they have shown that they were not of us, and therefore it is that they have gone out from among us. The Philadelphiæ Female Society, composed of such women as Lucretia Mott, the Grows, the Lewises, and more of like character—women of soul and mind—of clear heads and generous hearts—has recently held a meeting, at which a resolution was passed, disapproving the Appeal, and fully approving the cause of the Liberator. It will be published in the National Enquirer. And I have but just participated in the most decided and valuable friend that Abolitionism has in a neighboring county, who fully unites with the views I have expressed. In fact, I do not believe there is enough difference of sentiment on the subject in this region, to be worth recording—if there is any at all. I have as yet heard of none. If the five clerical abolitionists, who have nine-tenths of the New England Anti-Slavery people on their side, they have not nine—not do I think one-tenth—of the Pennsylvania Abolitionists. I presume the schism will not reach us here. We go together, and together I trust we shall continue to go, let who will, "preach another gospel."

The Lecturer, on the first evening, in showing what it did not, and then what it did consist in. Then he did in a very clear and convincing manner. Having done this, he proceeded to show that slavery, being morally wrong, requires that moral means should be used for its removal, not physical nor carnal—till every pro-slavery man and every slaveholder shall be made to quail under the influence of truth; and this last as well as the first hope of the slaves, whom God and not man appointed for the highest and noblest achievement that ever engaged the energies of an American citizen, and whose name must, to the latest ages, be identified with Liberty and Human Rights.

I do not fear that the Internal Machine which those cloven-tongued vipers have ignited for your special destruction will succeed, but would advise its inventors to repent before it explodes. I never knew half the esteem and regard which my heart of hearts entertains for you, until I read this base attempt to derange your well-earned reputation.

I will not tell you to "go on" in your heaven-directed career, for I know that he whose thunderbolt first dislodged the nightmare from the conscience of Christian men would still pursue his labors, though he stood alone, the last as well as the first hope of the slaves.

Yours in life and death,

C. C. BURLEIGH.

Philadelphia, Sept. 15th, 1837.

Dear Brother,—I can no longer keep silence.

I have for some time been wishing to add my feeble note to the rallying cry of those who are gathering around you at this moment of trial, to make a wall of hearts—the faithful and the tried, between you and your assailants. While reading your overwhelming, triumphant replies to the attacks which have been made upon you, I have felt what our beloved Whittier has expressed, not for me only, but for hundreds and for thousands, I believe—

My heart hath leaped to answer thine,

As leaps the warrior's at the shrine

And flash of kindred swords!

I have read the Liberator with intense interest,

since the late "clerical" movement, and while my soul has been grieved by the unkind and unscrupulous course of the signers of the Appeal—especially the first two, from whom I had expected better things—the unceasing, unfeeling, stand-pat with which the blow has been received, and the crushing force and weight with which it has been returned—crushing, I mean, to the false reasoning, unjust charges, and dangerous and groundless insinuations which the Appeal put forth—have reassured me, and confirmed still more my confidence not only in the excellence of our cause, and the general correctness of the course pursued hitherto by its prominent advocates, but in their continued perseverance, and still undying steadfastness of purpose, and unabated energy of action. Still I cannot but regret that occasion should have been given for such a victory as you have won—that it should have been necessary for the Abolition champions to turn their weapons against those who profess to be fighting, and heretofore have really been fighting in the same holy moral warfare that we have engaged in, and against the same deadly enemies of truth and right and human happiness, whom we are seeking to vanquish.

I cannot tell you the mingled feelings of sorrow

and surprise with which I read the document of the five eloquent and wise men, and saw among those five, two at least whom I should have expected to find among the last to give their countenance to the publication of such a paper, and from one of whom I should have expected a sounder sense of the true import of the Appeal, and indissoluble ardor for the most abominable of all sins and abominations, as well as the most abominable of all heresies!

Such a rebuke of the harshness of others, who, some of us have thought, are almost tame in comparison with him, is certainly as unexpected as it is unwelcome. I must say that if I had been called on, after as critical a canvassing as this, to give an opinion, I have no doubt that it would have been given for such a victory as you have won—that it should have been necessary for the Abolition champions to turn their weapons against those who profess to be fighting, and heretofore have really been fighting in the same holy moral warfare that we have engaged in, and against the same deadly enemies of truth and right and human happiness, whom we are seeking to vanquish.

I have written more than I purpose at the commencement—but I have not felt as if the stopping place were reached. The sympathy of others is to me what the *Protest* is to me in circumstances of trial, and believing you to be like myself in this respect, I have thought that a word of encouragement even from a humble source would not be unacceptable to you. If I have been tedious, excuse it as the excess of zeal to manifest a deeply felt sympathy for you in this time that tries men's souls—when you are exposed to the hottest assaults of open enemies and inconstant friends. I have not spoken of the fulness of my heart, only of your own fullness for I cannot expand large enough to tell all. Tell me, but you will feel more than I do, you will appreciate my unexpressed sensations, and know that if an arm is raised for you to lean on—one, though a feeble one, is offered, with a brother's earnestness. I read with a throbbing heart, the lines in the last Liberator, and from my very soul came the assurance, which in the words of those lines I now give you—

We are not traitors all—

We shall not easily see the attempt,

Our champion to embral.

And our excellent sisters Sarah and Angelina—

what are they? and how do they bear themselves in the face of that storm which is raging around them? But I need not ask. If you see them, remember me to them, and tell them how ardently I wish them abundant success—firm hearts, and strong hands, and the blessing of Heaven on their self-denying efforts. I want to tell them how I rejoice at the independent stand they have taken, and the unshaking courage with which they have maintained it. I know it is a small matter, what one, and that one myself, may say to them or of them—but I would say, "go on as you have begun." The work they have undertaken is an arduous one, but not, I believe, impracticable. But I must close, for my sheets are full. My love to all who stand by you for the right. If I could but pour out my soul upon the paper, and send you a full delineation of the feelings which move it to its utmost recesses, you might form an adequate idea, which you cannot now, of the cheering and gladdening and strengthening influence of your manful course in this painful and trying crisis.

First I read with pleasure the able and conclusive vindications, by the temporary editor, of the Liberator's course in particular cases referred to by the Appeal—then my spirit was refreshed by brother Phelps' logical, clear and masterly argument, which crumbled the clerical document into fragments that defied human skill to patch together again so as to hide the rents—and last came the Layman's Reply, grinding the very fragments to small dust, and casting them beyond the reach of cohesive or gravitating attraction. And while reading it, how I did long to be at your side, to echo your thrilling call, "don't give up the ship!"—

Yours in the brotherhood of the soul,

C. C. BURLEIGH.

St. Louis, Sept. 4.—Anti-Absolution Meetings

have been held at Quincy and Fairfield, in Adams

county, Illinois; at which resolutions strongly con-

demning the proceedings of the Abolitionists there

and elsewhere were adopted.—*Republican*

and braided the lash for the naked back of the male speaker!—if that Spirit, from beneath, has

found its way into the Anti-Slavery ranks, and with

whom mutual sacrifice and common perils should

have made dear to one another,—great and

holy charity with each other. Under its baleful influence, benevolence

and holy charity withered and died.

But I do not fear for the ultimate triumph of the cause. That divine Providence, which has thus

mercifully sustained the feeble, and given

them strength to contend with the legions

of the Anti-Slavery ranks, and whom

the world over

will yet reward.

Dear Brother Garrison,—Didst thou ever read

the story of the dwellers of Jerusalem, when that

city was besieged by Titus? They divided them-

selves into factions, and contended with each other.

The Roman was without—the walls were shaking

to their foundations before his tremendous onset;

they heard the thunder of the captains and the

shouting; but the madness which precedes de-

struction was upon them, and they turned their

weapons against each other, and did the work of

the enemy.

Are we not, Brother Garrison, acting upon the

policy of the Jew? What mean these appeals—

and counter appeals—the turning of our batteries,

doubts shotted, and charged to the muzzle, upon

the very ranks they were intended to protect?

And this at a time when the enemies of Liberty

are rallying to a desperate effort—when our right

of petition, which has come down to us from our

JOURNAL OF THE TIMES.

A VOICE FROM LYNN!

At a meeting of the Lynn Anti-Slavery Society, held on (Sept.) 18th, 1837, the following resolutions, proposed by a committee appointed for the purpose, were adopted, viz.—

Resolved, That the 'Appeal of Clerical Abolitionists on anti-slavery measures' is frivolous in its nature, and personal in its object; and that we totally disapprove of the subject, i. e., of its signers.

Resolved, That while, as Christians, we belong to various sets and hold diverse opinions upon doctrines and ordinances; as abolitionists, we will have no communion with set, or ordinance, or office; and that the personal or our man or set of men shall turn us from the influence of our paramount object—the emancipation of our enslaved countrymen.

Resolved, That we have given in our adhesion to the principles of abolition, and not to the opinions of any abolitionist;—that we owe and will pay allegiance to the truth, and not to men;—that we do not bind our souls to any man, or we are willing to bind our soul to any man, to our own;—that we never shall expect nor do we expect to find men infallible; and that while we demand integrity of purpose in the advocates of our cause, we are ready to make allowances for human error.

Resolved, That we have unshaken confidence in the ability and purity of purpose of the editor of the Liberator, and that on the issue which 'clerical abolitionists' have made between themselves and him, our verdict is unanimously for WILLIAM LLOYD GARRISON.

Resolved, That we have undiminished confidence in the efficiency and unimpaired usefulness of the present anti-slavery organization, and that we will continue to adhere and give our cordial support to the AMERICAN ANTI-SLAVERY SOCIETY and its auxiliaries, so long as they remain true to the principles on which they are founded; suffering nothing, neither the open opposition of its enemies, nor the insidious attacks of its professed friends, to divert us from an unyielding attachment to THE CAUSE.

Resolved, That the foregoing resolutions be signed by the President and Secretary, and forwarded to the New England Spectator, the Liberator, and the Lynn Record, for publication.

W. M. BASSETT, President.

W. H. OLIVER, Sec'y.

APPROBATION AND PATRONAGE.

Lynn, 9th mo. 21st, 1837.

WILLIAM LLOYD GARRISON:

Respected Friend!—At a meeting of the Lynn Female Anti-Slavery Society, held yesterday, it was unanimously voted, that the Cor. Sect. be directed to express to the Editor of the Liberator, their entire approbation of the course which has *ever been pursued* by that paper on the subject of slavery, and their deep consciousness of the *incalculable* benefits it has conferred, not only on our own country, but on the whole moral world, by its firm advocacy of immutable principles—an occasion calling in the aid of policy, or consulting the opinions of men, but taking the *spirit of truth* for its *guiding-star*; it has held its way steadily onward, through the fierce tempests of persecution, and the blinding whirlwinds of disunity. They deeply regret that any should be found in the Anti-Slavery ranks, who have lost under my own observation. They may have a tendency, among other means, to confirm the wavering already in our ranks, and of starting from their slumbers some of the *worshippers* of the ministry of our land!

A 'CLERICAL' ABOLITIONIST!

FRIEND GARRISON,—
In your reply to the 'Clerical Appeal,' you make use of the following language: 'Christianity indignantly rejects the sanctimonious pretensions of the great mass of the clergy of our land.' I have no doubt that there is too much truth in the remark. I had, formerly, almost unbounded confidence in ministers of the gospel, especially those of the Calvinistic order; but, I am sorry to be obliged to say, my views are essentially changed. One cannot resist the evidence of his own senses. I am heartily anxious to see truth prevail, ent'ly where it may—bring down what haughty looks it may. The sentiment, conveyed in the above expression, has caused no little stir among a certain class of ministers. They consider it quite 'fetidous in its emanation.' It is to show that remark has too much foundation, that I give the following from kindred facts.

Resolved, That we have given in our adhesion to the principles of abolition, and not to the opinions of any abolitionist;—that we owe and will pay allegiance to the truth, and not to men;—that we do not bind our souls to any man, or we are willing to bind our soul to any man, to our own;—that we never shall expect nor do we expect to find men infallible; and that while we demand integrity of purpose in the advocates of our cause, we are ready to make allowances for human error.

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LADIES' DEPARTMENT.

LETTERS TO CATHERINE E. BEECHER.

No. X.

DEAR FRIEND:—

Thou sayest, 'that this evil (Slavery) is at no distant period to come to an end, is the unanimous opinion of all who either notice the tendencies of the age, or believe in the prophecies of the Bible.' But how can this be true, if Abolitionists have indeed rolled back the car of Emancipation? If measures really tend to this result, how can this evil come to an end at no distant period, when we mean to keep rolling it in the same direction? Colonization tells us, if it has not been for our interference with them, they could have done a vast deal better than they have done; and the American Unionists say, that we have paralyzed their efforts, so that they can do nothing; and yet the tendencies of the age are tending to Emancipation. Now, I should like to know what has produced the tendency. Surely every reflecting person must acknowledge, that Colonization cannot effect the work of Abolition; yet, as my brother Thomas remarked to me in the summer of 1834, 'Colonization does not even touch the subject of slavery in this country.' If Colonization, then, does not even touch the subject of slavery, and the American Union is doing nothing, and Abolitionists are pursuing a course which will tend to bring it to an end, if at all, at the most distant period;—then do tell me how the tendencies of the age can possibly lead towards Emancipation! Here is a mystery for thee to unravel. Perhaps I shall be told, that the movements of Great Britain, in her West India possessions, are creating this tendency. Ah! but it will not do for thee to say so, because this is a foreign influence, even more foreign than Northern influence; and if the North is a foreign community, as thou expressly styled it, and can on that account produce no influence on the South, why can the doings of England affect her?

Resolved, That we regard a recent publication, styled the 'Clerical Appeal,' as tending to produce this effect, and do regret the course pursued by its signers, as calculated to damage the friends of Liberty, embolden its enemies, and materially retard the accomplishment of the great end we have in view.

Resolved, That our confidence in the patriotism, integrity and purity of purpose of the tried advocate of Equal Rights, WILLIAM LLOYD GARRISON, remains unimpaired, and that every effort to diminish that confidence, has tended to exasperate it, by enabling him more fully to explain the principles upon which he has acted, for the promotion of the cause which he has devoted himself.

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SARAH PUGH, Sec'y.

FALL RIVER, 9th mo. 18th, 1837.

Dear Friend:—

We cannot refrain, dear brother, from expressing to thee our best sympathy in this time of peculiar trial, when the members of our friends have heated the furnace for thee, seven times more than it was want to be heated. As we tremble those that are in bonds as bonds with them, so do we feel the flames kindled for their destruction. But as did the holy three, we trust thou wilt walk suborn in the midst of the fire, and that He who is with thee is the Son of God!

But what do all these things mean? How evanescent is that all this fear, and alarm, and agitation, are among the Clergy and students of theology? Can it be, that they are moved by the same feelings that excited Domitius and his followers to prostrate themselves at the feet of Paul at Ephesus? But whatever it may be, it is truly cause for lamentation, that at this time, when a concatenation of all our strength is needed to save our country, while we may, from outer ruin, the minds of any should be diverted from one great enterprise, forgetful of Jesus' paring caution to his brethren, 'See that ye sin not.'

But, dear brother, many hearts are with thee; many hands are ready to lay up thine; and we believe that He who calleth thee to this great work is still holding thee up, and that his smile is still upon thee. And that neither the machinations of enemies, nor the treachery of friends, may be permitted to cast in thy way an insurmountable obstacle, is the prayer of thy friends,

S. B. & E. B. CHACE.

THE CLERICAL APPEAL & PROTEST.

To the Abolitionists.

BETHLEHEM:—Are you not giving quite too much consequence to these articles? It has seemed to me, that if we are not careful, we may review them into notice, and make the abolitionists think them of some importance. But are they any where so considered now? True, the Portland, Vermont Chronicle, Boston Recorder, and N. Y. Observer, talk loudly of the wonderful results they are to be expected. This was to be expected. Men who would expect to destroy our rights, will not be slow to misrepresent every way to misrepresent our cause and measures.

To make these misrepresentations a pretext for opposition, to set up in favor of every Julus they can find to point the dagger of 'Death to abolitionism'—to proscribe its speedy overthrow. But where, pray, are the ranks of the abolitionists been broken or disorganized? Their fugitive documents? What sincere abolitionist can any statement in relation to them, other than that of himself? What Society has been injured by them? Nor is it likely they will ever produce any other result, unless we give them too much consequence, by making it a serious matter. Mrs. Den. Gulliver has laugh the New England Spectator, to make a large laugh at it, though he may threaten to resign the Massachusetts Anti-Slavery Society into buying out the Boston and Fitch editors. Our motto is, "A JAY (not a GARRISON) ABOLITIONIST."

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FRIEND GARRISON,—
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One word with regard to these remarks: Before the Abolition movement commenced, both northern and southern men expressed their views freely at the South. This I also deny, because, as a southerner, I know that never need be present for not going to the South, so long as the North is as deeply involved in the cause of slavery as she is, and as blind to her duty.

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Resolved, That the cause of Human Freedom and Equal Rights demands the united efforts of the friends of Liberty and Humanity, and that this meeting deprecates every attempt to impair the unity of feeling which has hitherto prevailed among us.

Resolved, That we regard a recent publication, styled the 'Clerical Appeal,' as tending to produce this effect, and do regret the course pursued by its signers, as calculated to damage the friends of Liberty, embolden its enemies, and materially retard the accomplishment of the great end we have in view.

Resolved, That our confidence in the patriotism, integrity and purity of purpose of the tried advocate of Equal Rights, WILLIAM LLOYD GARRISON, remains unimpaired, and that every effort to diminish that confidence, has tended to exasperate it, by enabling him more fully to explain the principles upon which he has acted, for the promotion of the cause which he has devoted himself.

SARAH PUGH, Sec'y.

FALL RIVER, 9th mo. 18th, 1837.

Dear Friend:—

We cannot refrain, dear brother, from expressing to thee our best sympathy in this time of peculiar trial, when the members of our friends have heated the furnace for thee, seven times more than it was want to be heated. As we trem

LITERARY.

From the Christian.

THOUGHTS ON SLAVERY.

Oh, Thou Omnipotent, Almighty One,
Hast Thou created man a slave to man?
When of one flesh and blood all were created,
Hast thou decreed a part to wear the chain?
Must human flesh and blood, and inborn rights,
By nature given, and by nature's God,
Be basely bartered in a Christian land?
Can liberty be bought for paltry gold?
Great God, can man pretend to keep thy law,
And take thy holy word for his sure guide,
And know no more of nature's wise decrees?
Can he so be debased as e'en to think
Thee Thou created man, and him dearest
In galling chains to spend his weary day?
Say, why has man a soul, if formed for naught
But horrid fitters and a beastly doom?
Fancy affrighted states; methinks I hear,
In the low murmurings of the rolling tide,
And in the whispering of the evening breeze,
Heart-rending peals of more than earthly sound
Come floating on the air. Oh, hear ye not
The cry of Africa's sons in deep distress;
See the fond mother's agonizing grief;
Hear the deep sounds, all tremulous with woe!
Look now, those boasted Christians, and behold,
By mortal agony, the frame distorted,
With features writhed, and looks of wild despair!
Lo, now, with grief too deep for futile tears,
The saintly mother lifts her head to heaven,
And to her God and young pour out her soul,
Ay, pray for death, the only hopeful cure.
Hark, now the harmless, helpless infant hear;
Torn from its mother's arms, its piercing shrieks
Ascend to heaven, and loudly speaking there,
Call vengeance down on thy deviated head.
Think you, vain man, that cries and prayers like these,
Before the throne of Heaven, unanswered lie?
Believe it not; the Lord, all just and wise,
O'er all his works has his protecting arm,
Keeps strictest watch!—nor will they call in vain.
He will redress all wrong that ye have done
To Africa's sons, and on your guilty head
Shall fall, or soon or late, just punishment.
Ye fair of heathen lands, oh envy not—
And ye of savage nations, fiercely wild,
Ah! envy not the daughters of our land,
Where grieves of unknown depth perpetual flow;
Where boasted liberty is chanted forth,
And laggard slaves' notes commingled rise.
Hear ye the clanking sound of fettered feet!
In Freedom's ear, what harsh discordance this!
Awake, Columbia! from lethargy arise!
Wipe from thy deep-stained brow the shade of guilt!
No longer let reproach from foreign lands
Be hurled, and justly, at thy boasted name!
Come out with good intent, the fitters break,
And scatter every vision to the wind;
Free the oppressed, and make thy bounty known
To all who now the yoke of bondage wear.
They shall thus rise to thy exalted place,
Free from reproach; and then shall kings of earth
Bow down to thee, and glad, with one consent,
Thy name rever.

A—

SUPPLICATION

Of a widowed mother; addressed to Rum-sellers, in behalf of an impudent son.

O, spare my child! in mercy spare!
To him no more the poison give:
In mercy hear a mother's prayer,
And let the child and parent live!

To the true he's wretched—fallen low—
From virtuous intercourse exiled—
Yet still a mother's heart doth know
Him as a child—my darling child!

Still, to this bleeding heart he's known,
The child of so dear—and gone—
His life the offspring of my own—
Bright hope of married life's bright dawn.

Yes,—thus aching, bleeding breast,
Still knows him as that precious child
That here its infant head did rest;
Here drew its life; here wept, and smiled:

I know him, as that beauteous boy
That sweetly prattled, sported free—

This heart's delight—the hope and joy
Of him so dear to memory:

Yes—aliotho' he now appears
So vile, yet to this heart he's known

As he who in his youthful years,
'Midst brightest circles, brightest shone.

Yes, still this heart, he be ye,
Can ne'er a mother's love forget—

Nought can its bitter grief begone!

While he—her child—wretched yet.

O wretched, wretched child! undone—

Child, unto whom his life I gave!

Must be this awful course still run,
And sink into a drunkard's grave?

And O, his soul! my child's poor soul—

Must that depart in guilt, to dwell

Where such dark, fiery billows roll,

As constitute the drunkard's hell!

O spare him! spare—ye who have made

My child the wretched thing he is—

Ye who from virtue's path betrayed

My son, to guilt and wo like this?

O, let the past suffice!—no more

Temptation's cup to him present—

O, cease the poisoned glass to pour;

That he may possibly repeat:

Yes, spare my child—in mercy spare—

That he ye may be forgiven—

And child and parent's blessing share,

And blessing of approving Heaven!

THE NEW ZEALAND MISSIONARIES.

"We cannot let him go. He says he is going to return to England—the ship is here to take him away. But, no, we will keep him, and make him our slave: not a slave to fetch wood, and draw water, but to talk and teach. Yes, he shall be our slave, to talk, and to teach. We know he will."—Speech of the Rev. Mr. Yates, at the anniversary of the Church Missionary Society, London, May, 1835.

Twelve months, and in his tent he lay

Upon a heathen shore,

While wildly on his wretched ear

The ocean's billows roar.

Twice midnight, and the war-club rang

Upon his threshold stone,

And heavy feet of savages

Came fiercely trampling on.

Loud were their tones in force debate,

The crierian and his clan,

"He shall not go"—he shall not go,

That missionary man;

For him the swelling sail doth spread,

The tall ship rides the wave,

But we shall chain him to our coast,

Yes, we shall be our slave,

The soul its living bread."

Then slowly peev'd the rising moon

Above the forest height,

And both'd each coco-nut's leafy crown

In tide of living light:

To every cabin's grassy thatch

A gift of beauty gave

And, with a cross of silver, cheered

Pacific's sultry wave.

But o'er that gentle scene a shout

In sudden clangor came—

"Come forth, come forth, thou man of God,

And answer to our claim!"

So down to those dark island men

He bowed him as he spoke,

"Behold, your servant will I be,

For Christ, my Master's sake."

Mrs. SIGOURNEY.

MISCELLANEOUS.

From the Protestant Vigilator.

REVIEW OF A FALSE STATEMENT.—The Rev. Leonard Bacon, of New Haven, in a letter, addressed lately to Gerrit Smith, Esq., and published in the *Religious Intelligencer*, among other specimens of false logic and intemperate zeal, by which he prompted to lay about him like a wild man, sparing neither friend nor foe, has allowed himself the liberty of uttering the following assertion.

"We saw the agents of Dr. Brownlee and Maria Monk, Irish and Welsh—coming to us with Titus Oates stories of pollution, blood, and horror, and greatly astounded when we declined their pulpit services, &c. &c."

When this was shown to me by a friend, I addressed a letter to Mr. Bacon, stating to him that this was utterly untrue: that he had unwarrentably connected my name with that of the ex-monk, who has her own legal guardian appointed by the Chancellor, and who would have had no business transactions, or agency whatever; that I had sent out agents on any business allotted to: that an enquiry of the legal guardian of M. Monk, I ascertained that no agent had, at any time, been sent out by her, or by him as guardian: that, therefore, as he had made an unwarrantable and false statement in the premises, he ought, as a duty he owed to himself and me, to contradict this as perfect as possible, it was agreed that the examiner should be introduced into the room, and go through with the examination blindfolded: that the person examined should not speak during the process, as some inkling of the character might leak out through the tone and volume of the voice, and the mode of utterance; further, that no one in the room should make any remark or indication of any sort, during the examination, by which the operator could judge, whether in the opinion of those present, he had hit or missed.

The well known phrenologist, O. S. Fowler, Esq., was selected to conduct the examination.

At the time appointed, he was brought into the room closely blindfolded, and his hands put upon the head of the subject.

A rapid writer, a stranger to the operator and the subject, took down the remarks of Mr. Fowler, as he made them, word for word.

We have the original manuscript in our possession, and publish it because we believe it to be a perfectly fair and triumphant test of phrenology.

It may be remarked, that Mr. Fowler, though blindfolded, and without the least intimation from any quarter as to the traits of the individual, drew his character and peculiar habits, not merely in general, but even in minute particulars, so true to the life, that the numerous acquaintances of the gentleman examined, will be at no loss in at once recognizing the individual from Mr. Fowler's description, which follows:

A most singular fact in the history of the individual, stated by him, is the singular correctness of the description, but it would swell this notice beyond our limits—two or three thousand words.

The Rev. Calvin Colton is right after all, said I to myself. For here is Protestant Jesuitism, even in New Haven itself, the very spot, whence issued the late tirade of false logic and fabrications against us, and against the testimony brought to bear against the den of pollution and murder in Montreal!

I replied to the Rev. gentleman's letter in a few words, stating that his examinations were utterly irrelevant, and unsatisfactory, in rendering any demand, peremptorily, that a public retraction be made. This he refuses to do, and persists in his statement that, though, "technically" he never saw any agents 'not technically' so called. And on the whole, though he had seen no agents at all, from me, or the ex-monk, or from her guardian, yet 'technically' he was correct; and he had no apologies and no concessions to make, technically or not technically, therefore!

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